1: Radcliffe-Brown E-5 (1906-1908)1922
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On the other hand [628] 621

there were often quarrels between neighbouring groups, which might result in a state of feud between them for many months. Between communities separated from one another by a distance of only 50 miles or even less there were no direct relations whatever. The members of one community kept to their own part of the country, only leaving it to visit their friends within a narrow radius.

These local groups were united into what are here called tribes. A tribe consisted of a number of local groups all speaking what the natives themselves regard as one language, each tribe having its own language and its name. The tribe was of very little importance in regulating the social life, and was merely a loose aggregate of independent local groups. 619 197

The local groups are further distinguished by the natives themselves as being of two kinds according as they lived on the coast or inland. This division was independent of that into tribes. Some tribes consisted of coast-dwellers only, while others included both coast-dwellers and forest-dwellers. 619 616●

Within the local group the only division was that into families. A family consists of a man and his wife and their unmarried children own or adopted. 594

These were the only social divisions existing among the Andamanese, who were without any of those divisions known as "clans" which are characteristic of many primitive societies.

The natives of the Great Andaman (leaving aside the *Jarawa*, who by language and culture belong to the Little Andaman division of the race) are divided into ten tribes, each occupying a certain area of country. Each tribe consists of a number of persons who speak what is regarded by the natives themselves as one language. That the tribe is fundamentally a linguistic group is shown by the tribal names. These are all formed from a stem with the prefix *aka-*, which prefix is used in the languages of the Great Andaman to convey a reference to the mouth and thereby to the function of speech. Thus in the *Aka-Jeru* language the stem *poy* means "a hole of any kind," and *aka-poy* means "the mouth," there being no other word for that part of the body. In the same language the stem *-ar-* meaning "to talk" can only be used 619 197 196

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616 184 Besides the division into tribes, and independent of it, the Andamanese recognize another division into coast-dwellers and forest-dwellers. In the *Aka-Bea* language the coast-dwellers are called *Ar-yoto*, while the forest-dwellers are called *Erem-taga*. The difference between them is due solely to the difference of their food supply. The *Ar-yoto* obtain much of their food from the sea. They are expert in fishing and turtle hunting. They make canoes and use them not only for hunting but also for travelling from one camp to another. Some portion of their food they also obtain from the forest, edible roots and fruits and the flesh of the wild pig being the chief. On the other hand the *Erem-taga* rely solely on the forest and the inland creeks for their food supply. Their only use for canoes is in the creeks. They are entirely ignorant of such matters as turtle or dugong hunting, but they are more at home than the coast-dwellers in the forest, and are generally more skilful at pig-hunting. The advantage certainly rests with the coast-dwellers, for they have both the sea and the forest to draw upon for their sustenance.

619 616 184 Some tribes consist only of coast-dwellers, such as the *Aka-Čari*, the *Akar-Bale* and perhaps the *Aka-Kol*. On the other hand the *Aka-Bo*, although their territory includes a part of the west coast, are, by their occupations and mode of life, forest-dwellers, and the same seems to have been the case of the *Oko-Juwoi*. The *A-Pučikwar*, the *Aka-Kede*, the *Aka-Jeru* and perhaps also the *Aka-Kora* tribes contained both coast-dwellers and forest-dwellers.

621 [421] Each tribe formerly consisted of a number of independent local groups. The local group, and not the tribe, was the land-owning group, each one owning or exercising hunting rights over a certain recognized area. At the present time, owing to the breakdown of the local organisation, through the settlement of the islands and the resulting decrease of population, it is difficult to ascertain what area of country was occupied by each of these local groups. In many cases it would seem that the boundaries between two neighbouring groups are not very clearly defined, there being portions of forest over which the members of both hunted when the